

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."—PSALMS.

No. 13, Vol. XXXVI.

Tuesday, March 31, 1874.

Price One Penny.

UTAH AND THE "MORMONS."

THIRD LETTER.

In continuation of the "Mormon" question, without circumlocution I will proceed with the examination of the

FREELINGHUYSEN AND LOGAN BILLS.

Sec. 19 provides, "That in all cases of election by ballot, it shall be unlawful for any person to put any number, mark or device upon such ballot, whereby any person may be enabled to ascertain by or for whom the ballot was given," and makes it a felony to violate this provision. And why? may be asked. We have the names of the persons for whom we wish to vote on printed tickets; we deposit the tickets with the judges, who place them in a box and our names in a book; in this way we avoid repeating and ballot-box stuffing, so common among the more enlightened and virtuous. I am informed that in St. Louis they practice the same, that in Illinois they did vote *viva voce*, that in the new constitution of Pennsylvania they have adopted this method, and they are seriously contemplating its use in the State of Ohio. Why should it be considered "*a felony*" for us to practice what others do? We should really like, if we could, to meet the

views of outsiders, and with this view the Legislature have been considering a registration act, which is very cumbersome, and to which there are many objections. They have again thought of making a provision for sealing up and depositing the election returns, not to be opened unless required for a contest. There is a decided objection, however, to opening the door for stuffing and repeating by

SECRET MANIPULATION,

A method so much desired by our Federal officials. We are still under the belief that we are living in a popular government, and not under the dominion of three or four Federal ringites.

Sec. 20 provides, "That each District Court shall appoint a reporter, and pay him ten dollars per day, and that all fees or compensation for services in cases of proceedings arising under the laws of the Territory, being *taxed by the court or judge*, shall be paid from the Territorial treasury; and in case the Territorial Legislature shall fail to make provision for the payment of the compensation, by this act made chargeable upon the Territorial treasury, then, in such cases, the sum shall be paid out of the funds

which have been or shall be appropriated by Congress to defray the expenses of the Territorial Legislature, and for the compensation of the members thereof, and the compensation of such members shall be diminished accordingly."

This clause exhibits the animus of its projectors and abettors in, perhaps, its most atrocious light. If it was even considered proper for the U. S. Government to put their hand into our Territorial treasury, which will be a subject of very great doubt, and one that it is unprecedented in the history of our country, the evil would not end here; but, like every other aggressive act, it would grow and spread and open the

FLOODGATES OF FRAUD,

Peculation and oppression, both in public and private matters, and lead to a thorough revolution in all our financial affairs. For, if they can do this, they can, on the same principle, put their hands into the treasury of any other Territory, State, county or city in the United States. But the States are protected by the Constitution. So are we, if the national compact, in the Organic Act, is of any value, for section 18 expressly provides that "the Constitution and laws of the United States are hereby extended over and declared to be in force in said Territory of Utah, so far as the same or any provision thereof may be applicable." All the leading principles of these bills are in express violation of that instrument, the provisions of which are extended and made applicable to us, by this section of the Organic Act, as much as in any State of the Union. But it would seem that that instrument is fast becoming obsolete, and that

CÆSARISM AND DESPOTISM

Are swiftly supplanting it. Is it too much to say that national compacts, here, as in many other places, are nearly meaningless, affording no shelter or protection, and that they are crumbling and decaying among the relics of the past?

But there is another feature of this section which is manifestly unjust, if it is of any use except a term, viz., that where the members of the Legislature are threatened with being

mulcted in their per diem if they refuse to pass an act making Territorial appropriations, to carry out their infamies, for if one-third or nearly one-half should be induced to barter away the rights of their constituents and their own honor (which God forefend), having made such a sacrifice of principle and manhood, under the threat of a magnanimous Congress, they still would have to be mulcted the same as honorable, decent men. Now this is too bad; having provided for every other

SPECIES OF RASCALITY,

There ought to be some provision made for this. For after having bartered honor, conscience and constituents at such a price, and bowed the craven knee, and kissed the foetid rod of these ignoble sycophants, then to be robbed of that paltry sum, and be no better treated than are honest men, is a poor reward for treason, treachery and fraud.

Sec. 23, Logan's Bill, provides, "That the common law of England, in force in the colonies of America at the date of the Declaration of Independence, is hereby extended over and declared to be in force in the Territory of Utah, so far as the same is applicable." What is this common law? England has produced as much law, in bulk, as perhaps any other nation, and as complicated, leading us through all the various phases of an erratic government, passing through its kings and commonwealth, under the dynasties of its Plantagenets, its Tudors and Guelphs, its Norman, Saxon, Danish, and other powers, its feudal system, and that of the Roundheads; it has passed from Paganism to Catholicism, from Catholicism to Protestantism, and back again, and then turned another somersault. It has had its *Star Chamber*, and the necessarily accompanying Tower and axe, its *auto-da-fé*, with its Smithfield fires, and the rack and gibbet have followed in the train. Under all these phases it has had its laws and judiciary. Many of its judges have been high toned, honorable gentlemen; some of them the most consummate, time-serving

TOADYSTS AND RASCALS

That ever existed. Our fathers proclaimed that nation tyrants, and wrenched from their necks their yoke.

Would Congress replace it upon us? Would they throw us back into those dark ages, and tell us to hunt among those musty tomes, among the records of a barbaric age, for justice and our liberties, which our magnanimous Congress cannot grant? Why not refer us to the common law of France, Germany, Switzerland, Austria, Turkey, Russia, Japan, China or Timbuctoo? Blackstone, a leading standard interpreter of British law, in speaking of common law, after tracing it through the Romans, Picts, Saxons, Danes and others, tells us that, "The notion of an oral, unwritten law, delivered down from age to age, by custom and tradition merely, seems derived from the Druids, who never committed any of their instructions to writing, *possibly for want of letters.*" Book IV, chapter 33. Alfred, of England, made a digest in his *tom-bee*, or *liber-judicialis*. After the Danish invasion they had their *Dane-Lage*. Alfred's was called the *West Saxon Lage*. Blackstone further says, "That it is morally impossible to trace out, with any degree of accuracy, *when the several mutations of the common law were made, or what was the respective original of those several customs we at present use, by any chemical resolution of them to their first and component principles.* We can seldom pronounce that *this custom was derived from the Britons, that was left behind by the Romans, this was a necessary precaution against the Picts, that was introduced by the Saxons, discontinued by the Danes, but afterwards restored by the Normans.*" *Ib.* So far, therefore, as

ENGLISH COMMON LAW

is concerned, it is simply common nonsense. Are we to go back to the aboriginal inhabitants of England for law, to worshippers of idols, to a people who offered up human sacrifices? Because they did, shall we worship the sun on Sunday, the moon on Monday, Tuiseo on Tuesday, Woden on Wednesday, Thor on Thursday, Frige on Friday, and Seaton on Saturday? Having adopted the names of their gods for our days, shall we also adopt their laws, including their reverence for the mistletoe and their human sacrifices?

But let me here quote two or three laws. The first is selected under

Catholic rule. An act of Parliament, Hen. IV, chap. 15, provides, "That the Diocesan, *alone, without the intervention of a Synod*, might convict of heretical tenets; and unless the convict abjured his opinions, or if after abjuration he relapsed, the sheriff was bound *ex-officio*, if required by the bishop, to commit the unhappy victim to the flames, without waiting for the consent of the crown."

Second, under Protestant rule, "Nonconformists are of two sorts; first, such as absent themselves from divine worship, in the established church." "These, by the statute of 1 Eliz. c. 2—23, Eliz. c. 1, forfeit one shilling to the poor every Lord's day they so absent themselves, and £20 to the king, if they continue such default for a month together; and if they keep any *innate* thus irreligiously disposed in their houses, they forfeit £10 per month."

With regard to papists. "They can hold no office or employment." "They may not come within ten miles of London on pain of £100." "They are not permitted to travel above five miles from home, unless by license, upon pain of forfeiting all their goods; and they may not come into court under pain of forfeiting £100." "And where these errors are also

AGGRAVATED BY APOSTACY.

Or perversion," "the offence amounts to *high treason*;" "and if they do not depart, or if they return without the king's license, they shall be guilty of felony and suffer death." Blackstone, B. IV, chap. 4.

Need I mention here the trial by *battle*, by *fire and water*; the walking over *red hot iron bars and dipping the arms in boiling water*; all of which processes were enacted by law and used by the judiciary to prove the innocence or guilt of parties, or to decide the rights of property—*Ib.*

It may be said that this section provides—"That the common law of England in force in the Colonies of America at the date of the Declaration of Independence" is intended. True; but then, under that law, these same colonies banished Baptists and Quakers, and placed them under the penalties of death, if they returned; and they found a way to take the lives

of persons accused of witchcraft, by burning and drowning. But we are more enlightened now. Are we? Read: "A trial that will be watched with great interest by henpecked husbands, is soon to take place at Baltimore. A woman of that city has been arrested on the charge of being a common scold. The laws of Maryland make no provision for the punishment of such an offence, and she is to be tried under the old English *common law*. This defines such an offence as common *barratry*, and provides, as one of the means of punishment, 'boring a hole through the tongue.'" Ogden Junction, Feb. 15, 1874. Blackstone tells us they practiced the ducking of scolds in water. It is hardly supposable that in Baltimore they will do this boring or ducking; but give his honor, Judge McKean, the common law, and could he not find a way to get the ten, twenty, or £100, or any amount necessary? It would not be any more difficult to

CONVICT OF TREASON,

Felony, or death, than it was for the Catholics to fine, banish and destroy the Protestants and put them to death; or the Protestants, in their rule, the Catholics. Both in their turn were heretics, as we are to-day. And it would not be difficult for a gentleman of his temperament to bore a hole through the tongue or body; to tear, rend and destroy, for the love of God; and "with the assistance of a diocesan or bishop." (Now, if Dr. Newman could only obtain the tiara! Why was he not made a bishop?) They might try their hands at the roasting process, under the provisions of the common law. I tell you frankly, gentlemen, we protest against such proceedings and will not have your common law. If we must be robbed and disfranchised, do it decently, as men. You possess no right to place American citizens under foreign law.

Does the Congress of the United States of America, proclaim itself incompetent to make laws for its own citizens. Does it wish it to be understood among the nations of the earth, that the great western model republic is a failure, that the people are incompetent to govern themselves, that it is impossible for Congress to enact laws

for the government of the people, and that it is necessary to invoke the aid of monarchs.

DESPOTS AND TYRANTS,

And call to the aid of Congress these relics of barbarity, to establish liberty and enforce republican principles? Do we require the Doge of Venice, with its horrible *Council of Ten* and its necessary "*Bridge of Sighs*?" Shall we have need for the *Inquisition* with its accompanying tortures? Do we require the *Star Chamber* of England, with its Tower, its axe and headsman? Do we need the aid of the whipping post, the stocks, the Smithfield fires, the rack and the gibbet? Or do we require an autocratic governor, with his staff of judges and Federal appointees, possessing all the power of the Doges, with their pains, penalties, and military prisons, to carry out republican principles in America?

Surely so great and powerful a nation as that of the United States, with its forty millions of inhabitants, can afford to treat *considerately, if not justly*, its less fortunate *dependency*, numbering not more than about one hundred and thirty thousand inhabitants. If it is their misfortune to have imbibed heretical doctrines and to be dupes of a false religion, surely their more enlightened confreres, who are moving in a higher plane, and are blessed with

A TRUE RELIGION,

can afford to exhibit sufficient magnanimity to treat their less fortunate brethren, at least *with even handed justice*. This is all we ask; is it too much to require? A nation that boasts by its representatives abroad, W. H. Seward, in British India, page 462, of bearing the *vast responsibility* of establishing "an original civilization in the so-called Indies of America," can surely afford to be just. We boast, and justly too, of our progress in architecture, manufacture and agriculture, of our trade and commerce, of our telegraphs, railroads and steamboats, of our progress in the arts, in sciences and in literature, and exult in our expansive and enlightened religious ideas. We talk flippantly and bombastically about freedom and the

rights of man. We proclaim ourselves the

CHAMPIONS OF LIBERTY,

The protectors of religious freedom, and the advocates of the unrestricted worship of Almighty God. We profess to stand pre-eminent in the scale of morals, in the protection of virtue and in the elevation of woman, and boast that we are the model republic of the world. Now this people do not

wish any special grants, franchises or privileges, but a fair modicum of that liberty guaranteed to all American citizens, immunity from oppression, persecution, despotism and outrage, and a just and reasonable respect for our rights and liberties.

Respectfully, &c.;

JOHN TAYLOR.

—*Salt Lake Herald.*

THE APPROPRIATION BILL.

In the exercise of an assumed power, his Excellency Governor Woods, thought proper to refuse to officially sign a number of laws passed by the Legislative Assembly during its late session. He refused to sign some bills incorporating or amending the charters of certain cities. The people desired these charters or amendments, and the elected representatives of the people voted in favor of them, and yet the Governor, who is neither one of the people nor one of their representatives, but a stranger foisted upon them, must take upon himself the obstruclional importance to thwart the wishes of the people and nullify the acts of their chosen representatives.

It may be that the charters desired and the amending of other charters, were not the best things of the kind that could be conceived of. But what of that? If the representatives of the people voted for them and the people desired and were satisfied with them, and they were constitutional, why should they not become law? Why should the vanity and the dictum of one man, not the choice of the people, be thrust in the way to prevent the wishes of the people from being complied with?

If not intrinsically the best, yet that which the people desire, receive, appreciate and use as the best, may prove the very best to them. For example, let us suppose that our worthy Governor has a wife. She may or may not be intrinsically the best wife in the world. Different men may have different opinions upon that point. But if his Excellency thinks she is the best, and esteems her as the best, she actually is the very best wife in the world to

him, although his officious "friends" may have been anxious to make a very different match for him, just as he thinks he would like to have very different laws enacted to those which the people and their representatives may think the best. In this instance, it is the undoubted right of the people to have their own way, subject to the Constitution and Constitutional laws of the United States, which point the Governor can watch as carefully as he pleases.

The Governor refused to sign or consider the jury bill, under the specious pretence of lack of time, when he well knew that many of the complaints forwarded by the "ring" to Congress were professedly based on the alleged difficulty of obtaining juries. His refusal, therefore, to take the jury bill in hand, after having presumed to veto one bill of that kind previously, will be taken by every candid person as a palpable playing into the hands of the "ring," an evidence of a determination to create and perpetuate difficulty, and to bring about and maintain not only a conflict of jurisdiction, but a deadlock, if possible, between the Federal and the local authorities. His Excellency may now consider it an honor to be a tool of the "ring," but the time may come when he will think differently.

His Excellency took upon himself to refuse to sign the Territorial Appropriation Bill, and, in the profusion of his assumption, to point out the items which his superlative wisdom could not permit him to approve of. The Legislature was doubtless very much obliged to him for his condescension and kindness, manifested in his extreme readi-

ness to dictate the spending of the revenue of the Territory. It is a peculiarity of some people, that they would like to spend, or direct the spending of, other people's money, though such manifested desire is generally understood to belong to the things coming under the term impudence.

Here is a gentleman, a Christian gentleman, the servant of the people. How does he show the gentleman in his own person? How does he serve the people? He takes upon himself the self-assumed power to veto half the bills presented to him, half the bills passed by the representatives of the people, chosen by the people, and thus to thwart the wishes of the people, in the interest of the small and pitiful minority. He vetoes the Appropriation Bill, and thus does all he can to prevent the proper and timely disbursement of the revenue of the Territory, by the elected representatives of the people, back to and among the people. He arrogantly sets his single judgment up above the combined judgment of the representatives of the people, and the judgment of the people themselves, in things which do not immediately concern him or his friends of the "ring," any more individually, nor so much in the aggregate, as they immediately concern the people and their representatives.

Whose money is it, the spending of which the Governor is so anxious to dictate? Is it his own money? O, no. Does he contribute ten cents towards it? Possibly he does, but this much may be taken for granted, that he does not contribute, at the utmost, more than the ratio of one out of the 15,000 taxpayers of the Territory. Yet this one man, who is not one of the people, takes upon himself to dictate the disbursement of the taxes paid by the 15,000 people, and in opposition to their wishes definitely expressed by their chosen representatives in legislative council convened! It is not his money, it is not the money of his immediate friends, it is not the money of Federal officials, is not the money of the "ring," whom he favors so much. In the aggregate it is the people's money, contributed by them for their own use and pleasure, not for his use and pleasure individu-

ally, contributed to be spent in that manner which the elected representatives of the people may deem most judicious, and for the furtherance of the welfare, prosperity, and best interests of the people at large.

Let us take a look at the Appropriation Bill. The total amount of the appropriations made at this session of the Legislature is \$175,665.42, of which \$21,348.76 is covered by the Deficiency Bill, previously paid, but not previously appropriated, leaving \$154,316.66 as the amount of appropriation to be paid. The balance in favor of the Territory in 1873 was \$35,655.47. The assessment of the Territory for 1873 was \$53,870.87. Allowing for expenses of collection, and for failure to collect, we may estimate the receipts last year at \$45,000. The increase of the taxes last year over those of 1872 was \$10,000. Allowing not the same ratio of increase, but only the same figures for increase in 1874 over 1873, would make the taxes for 1874 amount to \$55,000. Allowing the same figures for increase in 1875 over 1874 would make the taxes for 1875 amount to \$65,000—total amount for the two years, \$120,000. Add to this the \$35,000 odd balance in the hands of the treasurer, in 1873, and not taking into account such proportion of the taxes for 1873 as may yet be uncollected, would make the total amount of revenue available for the two years, in round numbers, not less than \$155,000. Take from this the \$154,000 odd appropriated during the late session, and there still remains about a thousand dollars in favor of the Territory at the end of 1875.

But there is something else to be considered in favor of the Territory, in this connection. Sixty thousand dollars of the \$154,000 appropriated is for part expenses incurred by the people through Indian hostilities, the Territory guaranteeing reimbursement of that amount, but which Congress should and probably will make an appropriation for, as is the wont of that body in similar cases, this \$60,000, when appropriated by Congress, being covered into the Territorial Treasury, and placed to the credit of the Territory. So that, should Congress act favorably upon this Indian hostilities

business before the next Utah Legislature sits, two years hence, the Territory, at the end of the two years, would have more than \$60,000 unappropriated funds in the Treasurer's hands, nearly double what it had in 1873.

This may reasonably be considered a very favorable showing, and it manifests, on the part of the honorable representatives of the people, at once a careful regard for economy in the disbursement of the people's money and for the advancement of the interests of the Territory, and a commendable determination to confine the Territorial expenditures within a fair estimation of the revenue of the Territory.

Where, then, has the Governor any reasonable ground for complaint, in regard to the Appropriation Bill, for disapproval of it, for vetoing it? We fail to see any, and we think it is an entirely unjustifiable act on his part to refuse to sign it, indicating a purpose to interfere in the business of the people beyond what his duty requires of him, and a desire to throw every obstacle in the way of the peace, harmony, good order and prosperity of the people and the Territory.

His Excellency may say that his judgment could not approve of some of the items appropriated in the bill. Possibly so, but that approval was not necessary. He might have signed the bill, as was his duty. If he could not conscientiously approve, in his judgment, of certain items, he could have officially approved the bill, and still have told the Assembly his personal opinion of it in a message, if he had wished to let them know. Then he would have saved his conscience and still have done his official duty and not have used his influence to block the wheels of progress of the whole Territory, as his failure to sign the bill was plainly intended to do. In this he must be considered entirely inexcusable.

There is no necessity whatever that his judgment should be exactly suited in every bill passed by the Assembly, and especially in the Appropriation Bill, any more than that the judgment of any other tax-payer should be suited in the same matter. The representatives of the people meet in a legislative capacity to legislate for the people,

and when they have done so, the Governor's duty requires him to give effect to the legislative acts of the representatives of the people by officially signing those acts, that is, the passed bills, not by refusing to sign them, and thus doing all he can to prevent the realization of the wishes of the people, as those wishes are given form and expression by their chosen representatives in legislative capacity assembled.

It is no strange thing that the Governor's judgment could not approve of every item in the Appropriation Bill. It would have been far more strange if his judgment had approved of every one. But conscientious personal approval by the judgment, and official approval, are two different things; in his case and so far as his duty is concerned. Besides, what two persons in the world can perfectly agree, in their individual judgments, upon the very best manner of spending a thousand dollars? If we were never to have an appropriation bill to go into effect until the Governor and every member of the Legislature, to say nothing of every tax payer, were convinced, in his judgment, that every item in such bill was appropriated in the best possible manner, we should see Doomsday before we should see that appropriation bill become law and the taxes be spent in accordance therewith. The fact is, everybody thinks he can spend money to better advantage than anybody else can. Every one is sure that unless he spends or dictates the spending of money, it will not be made the most of, not spent in the most judicious manner, not put where it will do the most good. It is further a fact, that every man thinks a little more money, especially public money, should be spent upon him and his family and his friends, and less upon other men and their families and their friends. This is the dilemma in which our worthy Governor is placed, though he may not have found it out yet. This is one of the real reasons why he refused to sign the Territorial Appropriation Bill, a reason which we consider entirely inadequate.

The Legislative Assembly represent and legislate for the people, not for a clique, and, Heaven be thanked, not for the "ring."—*Deseret News*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 31, 1874.

TO THE ELDERS AND SAINTS IN THE EUROPEAN MISSION.

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BELoved BRETHREN AND SAINTS:—On entering upon the responsible duties and labors of the Presidency of the European Mission, to which I was appointed at the last October Conference, held in Salt Lake City, I feel it my duty to address a few words to you, in order that we might be drawn closer together, and become better acquainted by a communication and interchange of thoughts.

I am deeply impressed with the importance of that unity of spirit and effort on the part, not only of the Elders engaged in the ministry, but all the Priesthood and Saints throughout the Mission, which is necessary for the progress and prosperity of the glorious Cause in which we are engaged. There is nothing more undeniable than that, "in union there is strength," while the important admonition given by the Lord is, "Except ye are one ye are not mine." That we may therefore see eye to eye and maintain a vigorous co-operation in the performance of our several important duties, I invite and solicit the confidence and friendship of my fellow-laborers, and trust that they will exercise perfect freedom in communicating with me, or offering such suggestions as they might deem wise and expedient, for the welfare and advancement of the Work in their respective fields of labor, keeping always in view the great object of our labors, namely, the salvation of mankind.

As bearers and sowers of the precious seed of eternal life, let our lives correspond with our professions, our words be consonant with the truth we bear, and our acts agreeable to the revealed will of God; for without these fruits do follow in some degree our professions of faith, we, as Elders or Saints, are only obstacles to the progress of the Work, stumbling-blocks in the way of the practically-minded observer, and are not only not enhancing the prospects of the salvation of others, but are jeopardizing our own.

Let not only the Elders, but every member of the Church feel that it is his or her especial duty to take an active and lively interest in whatever may tend to promote the general good; and, also, realise that one of the most potent agencies in accomplishing God's will on earth, is the righteousness and purity of life of his adopted children.

Desiring only to introduce myself to the Saints briefly, through the columns of the STAR, I will conclude by saying, that, I purpose visiting and attending Conference at Sheffield, where I expect to meet with many of the Elders from various parts of Great Britain, as well as many of the Saints of that Conference, on Sunday next; and, on the following Sunday, at Nottingham, where I hope to meet others of the brethren, and at other places on each successive

Sunday, until I shall have completed a circuit of all the Conferences in the Mission. Due notice of time and places, when and where Conferences will be held, will be given to the Elders and Saints, through the STAR, or by letter, according to circumstances.

Praying God my Father to bless and crown with abundant success the united efforts of the laborers in the vineyard in the apparent "gleaning of the grapes when the vintage is done," and that the way may be opened and prospects brighten, on every hand, for the accomplishment of the greatest possible amount of good toward the salvation and exaltation of those who at present are sitting in darkness, to the honor and glory and acceptance of God,

I am your brother in the Gospel,

Liverpool, March 28, 1874.

JOS. F. SMITH.

CHANGES UNDERGONE IN THE VIEWS OF SECTARIANS, DURING THE LAST FORTY YEARS.

INCONSISTENCY on the part of the sectarian world was never more apparent than at the present time. For many hundreds of years past, the world has been enveloped in darkness and groveling in the deepest ignorance respecting the plan of salvation,—the results of its own acts and departure from the established institutions of Christ and his Apostles. It has denied the Fountain of revealed inspiration, in consequence of which schism and discord now prevail among all nations and peoples. From the time when the Christian church forsook the God of revelation, eighteen hundred years since, to the day when the Prophet Joseph Smith appeared with his heaven-revealed message, mankind had, with every successive generation, become more and more opposed to the necessity of Prophets, Apostles, revelation and all other gifts and powers, which had once distinguished the Christian from the infidel, and the believer from the unbeliever; so that when the modern Prophet of God proclaimed the message of salvation committed to him, nearly the whole sectarian world vigorously opposed him, and they who received and obeyed the message suffered that same persecution which had always been the portion of such as believed in continued revelation. The Prophet Joseph met with the almost universal cry—"We have no need of revelation, or the visitation of angels; neither have we any need of living Prophets and Apostles. All that was necessary to be revealed from heaven was fulfilled in the mission of Jesus, and ended with the Apostles of the New Testament." Yet, in a very short time after the Prophet Joseph had announced to mankind that he had received a revelation from heaven, we hear of individuals asserting that they had had communications with the spirit world. Notwithstanding the doubtful character of these reputed supernatural manifestations, claimed to have been given to these Spiritualists, who, however, made no pretensions to heavenly communications, they were deemed by a large portion of the sectarian world to be worthy of credence and acceptance. While the Prophet Joseph knew that his supernatural visitation was a realization or fulfillment of John the Revelator's vision—"I saw another Angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth," &c.,—and a

fulfillment of many more similar predictions of the Prophets, these Spiritualists had no such authorized claims on man's acceptance; but, on the contrary, there existed an abundance of Scriptural evidence to show from what source their supernatural manifestations had emanated.

The revelations of God, claimed to have been given to the Prophet Joseph Smith, have been distinctly foretold and minutely described by the Prophets, and the supernatural manifestations of Satan have likewise been predicted in the most explicit and unmistakable manner. John the Revelator, after having seen in vision the advent of an holy Angel, bearing the message of salvation, and warning the inhabitants of the earth that the hour of God's judgments was at hand, saw, also in vision, that spirits of devils would go forth unto the kings of the earth and to the whole world, working miracles. The Apostle Paul also referred to this same period and said, that, before the second coming of the Messiah, there would be a falling away of the people of God in that dispensation, and that the "man of sin would be revealed, the son of perdition," that the coming of Christ would be "after the working of Satan, with all power and signs and lying wonders," and that then "God would send them *strong delusions that they might believe a lie*, that all might be damned who believed not the truth, but had pleasure in unrighteousness." The same Apostle foresaw that the people would "give heed to seducing spirits." Men have been warned to "believe not every spirit, but try the spirits whether they are of God," and through compliance with the Gospel that Paul and John and other holy men preached, the power of discerning the various spirits and seducing influences that might be abroad, is guaranteed to all men. Hence, we may see that no man is justified in rejecting the declaration of Joseph Smith, without first trying the spirits, or proving the authenticity of his message.

Spirits are abroad on the earth in the present day deceiving the people. The Devil, in carrying out his machinations, acts as nearly as he can and is permitted to do, on the same plan as the Almighty; hence we find these supernatural agencies at work deluding and misleading those of mankind who reject the truth and take pleasure in unrighteousness. When the Prophet Joseph announced to the world that he had received a revelation from heaven he was stigmatized as an impostor, and his enemies, to save their man-made systems from reproach and, possibly, overthrow, assumed the position that no modern revelation was needed; but now we find the world as ready and willing to accept the theories of modern Spiritualism as they were before unwilling to accept the claims of the Prophet Joseph. Herein lies the inconsistency of the sectarian world, and is shown that they are of that class to whom the Almighty has sent strong delusions that they might believe a lie and be damned.

The same amount of inconsistency as exists between the former and present opinions of men in regard to supernatural manifestations, is manifestly apparent also in regard to other matters relating to the Gospel. Jesus said that on the rock of revelation he would build his Church, and Paul, in describing the character of the organization of that Church, said, "God hath set some in the Church, first, Apostles; secondarily, Prophets; thirdly, teachers; after that miracles," etc. The Prophet Joseph Smith declared that these various powers and gifts were as indispensably necessary, for the work of the ministry and the edifying of the body of Christ, in this age as they were in Paul's day, and claimed to have been divinely commissioned to re-organize the Church on this

plan, but Prophets, Apostles, miracles, gifts, &c., have also been declared to be as needless as revelation was said to be; yet we find the sectarian world has been undergoing a change in its views even on these points. The article published in the STAR last week, and which was copied from the Yew York *Herald*, under the title of the "Catholic and Apostolic Church," substantiates our opinion of the growing tendency of the age, since Joseph Smith first promulgated these doctrines, to act more by example than precept in regard to the teachings of the New Testament. The sect styling itself the "Catholic and Apostolic Church" is said to have churches in all the lands of Christendom, and to have been first organized by persons claiming to speak by the Holy Ghost, or to have had a revelation, and, in consequence of which they were called to the Apostleship. This we regard as another step taken by so-called Christendom, nearer the form of the Church established by Christ, and augurs well for the ultimate success of the Prophet Joseph's work. Supernatural and heavenly communications were rejected and scouted in the days of Joseph Smith, but hundreds of thousands of persons are now seeking to draw aside the curtains which veil the spirit world and penetrate the mysteries of eternity. Apostles, Prophets, miraculous gifts, etc., were in like manner denied, and now we find "churches in all the lands of Christendom" established and assuming to possess and exercise these functions. Consequently, we have now on the earth, separate and distinct from the Church of Jesus Christ of Latter-day Saints, religious sects acknowledging revelation, or spiritual communications, (though of a very doubtful character,) baptism by immersion, (though not the baptism of the Apostolic age,) the Holy Ghost, (though in name only and without the signs,) and Apostles and Prophets, (though only in name and without the power and gift of prophecy.) We have heard also of other sects claiming to have revelation and the gift of prophecy, who have gathered themselves together for the purpose of meeting the Savior, at his second coming, but who have waited in vain. Now the Prophet Joseph was called an impostor for teaching a plan of salvation exactly similar in all respects to that introduced by the Savior, embracing the necessity of continued revelation, faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. He was deemed an impostor for claiming to be a Prophet and to prophecy, for ordaining Apostles and Elders whom he sent forth among men, without purse or scrip, to call mankind to repentance and declare that "the kingdom of heaven was at hand;" but now we find, "in all the lands of Christendom," somewhat similar, though pretentious, claims are being heralded forth.

Every sect of so-called Christianity, we will allow, has more or less a portion of truth, or some form of worship to some extent similar to that enjoined upon the primitive Saints. Were it otherwise the Father of lies could not so successfully deceive and mislead the children of men. But the great Founder of true Christianity never did, and never will, permit men to take from, or add to, the structure that he has designed and reared. If it were the decree of the Almighty that the Gospel should be withdrawn once more from the earth, before it could be restored again, it must be revealed from heaven. As has been already quoted, John saw an Angel bearing the everlasting Gospel, in the latter days, and Jesus said that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end

come." The Gospel He taught, with its Apostles, Prophets, gifts, ordinances, blessings, etc., must be preached—whether mankind receive or reject it will not affect the matter,—to every nation—Jew and Gentile—and then the end will come. The application of Paul's teaching (Eph. iv), in regard to Apostles and Prophets, will not make the "Catholic and Apostolic" sect the Church of Christ, so long as other equally necessary and important parts of its constitution are renounced; neither will the adoption of the ordinance of baptism by immersion, to the exclusion of other ordinances, constitute the Baptist creed the Church of Christ. It may be that both these religious sects are nearer in form to the constitution of the Church established by the Savior than are many others who repudiate Apostles and baptism by immersion; but why accept only a part of the truth and renounce the rest?

The body cannot be perfected, according to the idea conveyed by the Apostle, without all its parts are retained and used in their proper order. "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body? and if the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? and if they were all one member, where were the body?" We cannot arrive at any other conclusion than that there would be no body; and, consequently, as was obviously Paul's meaning, the Church of Christ could not possibly be said to exist when any ordinance, gift, or authority, is taken from it. "But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee, nor again, the head to the feet, I have no need of thee," etc. "Now ye are the body of Christ and members in particular. And God hath set some in the Church, first, Apostles; secondarily, Prophets; thirdly, teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all Apostles? are all Prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts; and yet show I unto you a more excellent way."

The Apostle Paul, in the foregoing, reasoned by analogy, showing the consistency of every part or member of the body of Christ being kept intact and the incompatibility of one member of the body saying to another member, I have no need of thee; but all are indivisibly requisite in the grand construction of the true Church of Christ. Moreover, Paul's analogical reasoning shows, in the most lucid manner, that what was necessary to constitute the body or Church of Christ at that time, would be necessary in every age, and applies with equal force to the Church at the present time. It is in the power, therefore, of every man and woman, by adopting Paul's method of reasoning, to readily detect the spurious systems and devices of men, though they might bear the name of Christianity, and to distinguish the true Church and kingdom of God.

J. C. G.

RELEASES, CHANGES AND APPOINTMENTS.—Elder Lester J. Herrick is released from the Presidency of the London Conference, to return home in charge of the first company.

Elder R. T. Burton is appointed to succeed Elder Herrick in the Presidency of the London Conference.

Elder Robert McQuarrie is released from the Presidency of the Glasgow Conference, to return home with the first company.

Elder W. N. Fife is appointed to succeed Elder McQuarrie in the Presidency of the Glasgow Conference.

Elder George F. Gibbs is released from laboring in this Office, to return home with the first company.

Elder John Clark is released from the Presidency of the Sheffield Conference, and appointed to labor in this Office.

Elder R. W. Heyborne is released from the Presidency of the Bedfordshire Conference, and appointed to succeed Elder Clark in the Presidency of the Sheffield Conference.

Elder Chester Call is appointed to succeed Elder Heyborne in the Presidency of the Bedfordshire Conference.

Elder James T. Little is released from laboring in the London Conference, to return home with the first company.

Elder John E. Rees is released from the Presidency of the Welsh Conference, to return home with the first company.

HOLDING OF CONFERENCES.—We would respectfully notify the Presidents of Conferences concerned that we have selected the following dates on which their annual or semi-annual Conferences will be held: Nottingham, April 5; South Wales, April 12; Birmingham, April 19; Glasgow, April 26; Manchester, May 10; and London, May 17.

WANTED at this Office; a few copies of number 1, vol. 13, of the *Journal of Discourses*.

CONFERENCE AT SHEFFIELD.—On Sunday last, the 29th inst., an Annual Conference was held in the Bath Hall, Sheffield. There were present, besides Prest. Joseph F. Smith, a large number of the Elders from other parts of the Mission, all of whom addressed the meetings. An excellent spirit prevailed, and at the afternoon and evening meetings the attendance of Saints and strangers was very good. The minutes of this Conference will appear in the next issue of the STAR.

CORRESPONDENCE.

GREAT BRITAIN.

London, March 9, 1874.

Prest. Herrick.

Dear Brother,—It is with great pleasure that I address you at this time, to give you a partial account of our progress in the London Conference since I last wrote to you.

On the 19th ult., Elder Hardy and myself left London to fill a series of appointments at Woolwich, Sheerness, Faversham, Canterbury, Dover, Hastings, &c. We were absent from London ten days, during which time we held nine meetings. We attended to baptisms in the Branches of Dover,

Faversham, and Brede, leaving several applications for baptism which could not be attended to conveniently then, for the want of a proper place to administer the ordinance. Agreeable to appointment, Elder Hardy will return thither to attend to them on the 20th inst.

While we were in this part of the Conference, Elders Little and Carrington were visiting the Branches in the counties of Essex and Suffolk, holding meetings and encouraging the Saints, leaving some appointments for the future, etc., and returned to London on Saturday, the 28th ult.

Wherever we travel we find, with few exceptions, an excellent spirit prevailing in the Branches, with renewed determination on the part of the Saints to keep the commandments of the Lord. And, if we apply the maxim of the Savior, as recorded in the seventh chapter of Matthew, that "a tree is known by its fruit," I am safe in saying that the Saints of this Conference are progressing.

Our Tithing is increasing, meetings are better attended, and a greater interest is manifested by strangers to become familiar with the Gospel, and to understand something in relation to the great Latter-day Work, inaugurated by the Prophet Joseph in this the dispensation of the fullness of times, preparatory to the coming of the Son of Man and the great restitution of all things.

I am satisfied that this spirit of interest and inquiry will continue, if we, as Latter-day Saints, will live *more* in accordance with our Gospel covenants; *theorize* less and *practice* more; and those who have the ability to gather, and have been in the Church from ten to thirty years, would bear the strongest testimony they possibly can bear by going up to the valleys of Ephraim

and assist in building up Zion, instead of spending their time and means in fostering Babylon.

The spirit of testimony dwells in the hearts of the people in proportion to their faithful works and their realization that the government and kingdom of God, spoken of by Daniel, the Prophet, is actually set up on the earth never more to be thrown down, and that it will continue to increase until it fills the whole earth; that all have the privilege of becoming citizens of this great government, of understanding its laws and enjoying the privileges of the same; thus becoming educated in the great science of life, securing their inheritances by a faithful stewardship, preserving their identity, and finally receiving a reward with those who are of a Celestial spirit.

Our regular Priesthood meeting will be held on the first Sunday in each month, at Penton Hall, North London. On Sunday, the first of March, we had an excellent meeting, most of the Branches being then represented, either in person or by letter.

To-morrow, 10th, brother Carrington will start on a short visit to the Branches in Buckingham, Oxford and Berkshire, returning to Reading on Sunday, 15th, where I expect to join him and hold meeting there, as per previous appointment.

Brothers Little and Hardy will labor until the 20th, in the city.

Elder John Squires, who is still at St. Alban's, is holding meetings there and in the adjacent Branches, with good success.

May the Lord God of Israel bless you and all who are endeavoring to extend peace and goodwill among men.

I remain your brother,

R. T. BURTON.

UTAH NEWS.

From the *Deseret News*:—

We regret to learn that another daughter of Mrs. Leddingham, formerly Mrs. Hill, of the 15th Ward, died yesterday (March 3) and exhibited, before her demise, all the symptoms manifested by the other three children, one of whom was the daughter of Mr. and Mrs. Hall and the other two of Mrs. Led-

dingham's family, died a short time since. Dr. Anderson and the Drs. Benedict, who held a *post mortem* examination on the bodies of the children, pronounced the disease to be a malignant form or type of scarlet fever. Death has made a fearful inroad upon that family in a short space of time.

The Governor nominated O. F. Strickland for Attorney General of the Territory, and B. L. Duncan for Territorial Marshal to occupy the places of Messrs. Snow and McAllister, who were elected to those respective offices by the Legislature, and the Governor has given commissions to the first-named two. The Governor is a great man, he is. He is everybody, and everybody else is nobody in his estimation. He has not only nominated but confirmed and elected those men to office. Of course the drift of all this is easy to be seen—to increase the judicial muddle, and induce Congress to enact special legislation.

From the Salt Lake Herald:—

Delegate George Q. Cannon, yesterday (March 2), introduced in the House of Representatives a bill for admitting this Territory into the Union. Let us have a State Government, or an investigating committee, or fewer Federal officials of the class which now infest Utah; either or all of the above would be acceptable.

The Annual Conference to be held in this city on the 6th of April next, will meet and adjourn to Thursday, May 6th, at 10 o'clock, a.m.

From the Ogden Junction:—

The Logan Municipal election took place March 2nd, in a quiet and orderly manner. There were 528 votes polled altogether, out of which the regular ticket got 421; opposition ticket, 106; scattering, 1.

THE NATIONAL DEBT.—The *Finance Accounts* show that the funded debt of the United Kingdom amounted on the 31st March, 1873, to £726,584,423, and the unfunded debt (in Exchequer bills and bonds) to £4,829,100, making a total of £731,413,523, which is above $4\frac{1}{2}$ millions less than at the corresponding period of the preceding year. The annual charge for interest on this debt and for management of the debt is rather more than 22 millions sterling. But the debt is really larger than the amount above stated, and the annual charge entailed by it exceeds £26,700,000, because, in addition to interest on the permanent and bating debt—the funded and the unfunded—we pay upwards of 4 1-2 millions sterling as terminable annuities, whereby we discharge annually a part of the principal along with the interest. Upwards of £900,000 of this payment for terminable annuities consists of life annuities, sold to the public at the National Debt office, and some of these are, of course, falling in and ceasing from time to time by the death of the annuitants. But the great item is that of over 3 1-2 millions for annuities granted for a term of years, ending in 1885. This is a grand prize “looming in the distance” for the Chancellor of the Exchequer of this time twelve years.

THE VALUE OF GOLD AND SILVER.—One ton (2,000 pounds avoirdupois) of gold or silver contains 20,163 troy ounces, and, therefore, the value of a ton of pure gold is \$602,799 21; and a ton of silver, \$37,704 84. A cubic foot of pure gold weighs 1,218.75 pounds avoirdupois; a cubic foot of pure silver weighs 656.25 pounds avoirdupois. One million dollars gold coin weighs 3,685.8 pounds avoirdupois; \$1,000,000 silver coin weighs 56,929.9 pounds avoirdupois. If there is one per cent. of gold or silver in one ton of ore, it contains 291.68 ounces, troy, of either of these metals. The average fineness of the Colorado gold is 781 in 1,000 and the natural alloy; gold 781, silver 209, copper 10,—total 1,000. The calculations at the mint are made on the basis that 46 ounces of standard gold, or 900 fine (coin), are worth \$800; and 11 ounces of silver, 900 fine (coin), are worth \$12 80.—*Denver (Colorado) News.*

The color of the wind was discovered by the man who went out and found it blew.